

# Al Farouq

The Criterion

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## Our Maktab System in Focus

**The need to revitalize this important forum of Islamic Education**

Primary madresa education, in spite of its undeniable importance as a vital source of Islamic learning, is today sadly on the decline. If this state of affairs continues, there is a distinct possibility that this most valuable system of learning will cease to function.

Simple logic is compelling enough to make us realize the need for this level of Islamic learning. Consider this syllogism:

**Minor Premise:** Every child needs Islamic education.

**Major Premise:** Today it is only the maktab that provides such education; our parents neither have the technique nor the time to impart such learning to their little ones at home.

**Conclusion:** Every child needs the maktab.

While we acknowledge and laud those parents who are consistent and diligent in their support of the maktab, there are still many who do not offer this support, nor fulfil this elementary obligation of placing their children in a madresa during the formative years of their lives. There is definitely an apathy on behalf of many parents towards the basic and rudimentary Islamic needs of their young ones. It is this segment of the community that this article intends to address.

There is no denying the need to

equip children with Islamic knowledge. Every Muslim would want his or her child to grow up in modern society with an Islamic identity. That identity is not attainable except through Islamic learning and discipline, which is what the maktab or primary madresa provides. If we deprive a child of even this much of learning, then there is absolutely no Islam in such an individual when he or she grows up. Furthermore, to provide Islamic education to children is an incumbent duty on parents. The Holy Quran has established this system since its inception.

Allah Ta'ala commands: *O Believers! Save yourselves and your families from a fire, the fuel of which shall be mankind and stone...* (Surah Tahreem)

In the commentary on this verse Hazrat Ali and Hazrat Abbas

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## QURBANI:

*A natural tradition of Islam*

Qurbani or the Sacrifice of animals is one of the few acts of worship that is as old as mankind. In Surah Maaidah, Allah Ta'ala describes the first animal-sacrifice rendered by Haabeel, one of the first sons of Adam (alayhis-salaam). (Surah 5, verse 27) It was a sheep that was slaughtered upon the Command of Allah. Needless to say, the qurbani of Haabeel was accepted by Allah. Since then, slaughtering of animals as an act of devotion has been part

and parcel of every nation and ummat that came before. Even today, in traditional cultures, rendering of animal sacrifices are common-place. All Divine religions of the past, like Judaism, and Christianity practiced ritual sacrificing of animals.

However, Islam defined the object and purpose of sacrifice as The Pleasure of Allah. It is, there-

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# Questions & Answers

**Q:** Does a husband need the consent of his wife to marry again?

**A:** No, he does not need the wife's consent to take another wife.

**Q:** What if the couple are married in community of property?

**A:** The Community of Property regime is not binding in terms of Shariah. Therefore, this will in no way affect any future marriage, nor will it prevent the new wife from her financial rights as a result of the marriage.

**Q:** I sold my house to family member for £50,000, half in cash and half to pay in instalments over 5 years so I am owed the outstanding amount of £25,000. Do I have to pay zakat on the amount that is owed to me as I haven't received the remaining 25,000 cash yet? They are paying me 5,000 every year.

**A:** You have to pay zakaat on the outstanding amount also. However, you can pay the 2.5 percent on this amount from other funds in your possession or you can pay it from the instalments you receive yearly. In either case, remember that you have to pay on the balance owed to you yearly.

**Q:** Can a widow, who does not have any income use her children's share of inheritance to look after them and also to invest for their education? The children are minors.

**A:** Yes, she can.

**Q:** Please guide me how to ask question.

**A:** Ask questions that affect your daily life. When writing your question, explain it in detail. You can write the question in any way. There is no particular method that you have to observe when writing

the question. Ask whatever is on your mind. Just put down your thoughts in writing and send it in. Write the question just as you would ask it verbally from someone in front of you. We answer all questions Insha Allah. Remember that asking questions on Deeni matters is a great way of learning about Islam. May Allah make it easy for you to learn His Deen, aameen.

**Q:** Is Aleesa an Islamic name?

**A:** We have not come across the name Aleesa. You are advised not to use it, or before doing so at least consult other Ulema who might have come across this name.

**Q:** Is it permissible to purchase a sheep for qurbani which has no tail? The farmers say they are cut for medical reasons.

**A:** Some Ulema are of the opinion that sheep without tails are permissible for Qurbani in today's times because the cutting of the tail is not considered a defect in the animal. Instead the farmers cut the tails of sheep for health reasons. Other Ulema believe that even though the tails are cut for health reasons, from an Islamic perspective this is still considered a defect in the animal. We, too, hold the same view. Health reasons are not always acceptable in Shariah as grounds to discard Islamic practices that were in vogue since the beginning. Besides, farmers today rear sheep with tails especially for the qurbani period; hence such animals are easily available. It is better to avoid this dispute by making qurbani of sheep with tails where these are available. But if in your area the only sheep available are without tails, then it will be permissible to slaughter such sheep for qurbani.

**Q:** Why does one have to leave two surahs in between when praying salaah? If I only leave one surah in between do I have to repeat my salaah?

**A:** When one leaves out a surah in between two suras, it would seem as if one deemed that surah insignificant. Therefore, the Jurists of Islam have termed this practice makrooh (disliked or disapproved). However, the salah does not have to be repeated. This rule only applies when the surah left out is shorter than the other two. If it is a big surah then there is no harm in leaving it out and reading the surah after it.

**Q:** Can the Imaam sit on a chair and lead taraweeh prayers?

**A:** Yes the Imam may sit and lead the salaah of a congregation that is standing behind him.

**Q:** If a woman prays salah in the privacy of her home, is it necessary for her to wear an abaya or will a long burqa till the knees be adequate (she will have on long trousers under the burqa)?

**A:** This type of dress for salah (long burqa) inside the home is

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## ISLAMIC INDICATORS

1 Zul Hijjah 1430  
17 November 2009

Zakaat Nisaab	<b>R3085.45</b>
Mehr-e-Fatimi	<b>R7713.63</b>
Minimum Mehr	<b>R154.27</b>

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# Questions & Answers

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permissible. However, the trouser she wears must not be tight fitting for then her salaah will be makrooh, though still valid.

**Q: A person owes me money. After many months he decides to pay me what he owes me but, feeling guilty, he decides to pay me extra out of his own will because he feels he made me wait long for the money he owes me. Can I accept this or will this be considered to be interest?**

**A:** Yes you may accept the extra payment because neither was it made a condition when you lent him the money nor were you expecting any extra repayment. And Allah knows best

**Q: Is video chatting with one's wife permissible?**

**A:** Video chatting with one's wife is permissible.

**Q: If a women is wearing a shorts or a skirt at home, can she just wear an abaya over that and pray salah or would wearing a pants underneath be necessary?**

**A:** Wearing a pants underneath will be necessary.

**Q: Can one fast a qada (missed) fast or any optional fast on a Friday?**

**A:** One should not keep a nafl or optional fast on Friday alone. Either keep fast on Thursday and Friday, or Friday and Saturday, or else choose any other week day. If one did already observe a fast on Friday alone, then it is valid. There is no need to repeat it. However, it is better to do as explained above.

**Q: I had a dream. It was the time of fajr. I was in Saudi Arabia and I was in front of the Ka'ba and it seemed to me that I been there before, but in real life**

**I haven't. What does this mean?**

**A:** Dreaming of the Ka'ba is a sign that one is in the right direction and on the straight path. May Allah keep you like that, aameen.

**Q: If someone is praying salaah and the time of the salaah ends does the salaah break? I understand for Fajr it breaks, and Asr does not break. But how about the other salaahs?**

**A:** With regards to the other three salaah if the time elapses whilst one is engaged in these salaah, they will be valid and one does not need to repeat those salaah.

**Q: If one is doubtful while performing a 4 rakaat salah that he has read 4 rakaats or 3, what should he do?**

**A:** If this doubt occurred for the first time then he should repeat his salaah. If this doubt occurs often then he should practise on the number he strongly feels. For example, if he strongly feels it is the fourth rakaat then he should accept that. If he does not have any strong feeling then he should practise on the lesser of the two amounts; in this case that will be three rakaats. However he should sit after the third rakaat as well as after the fourth rakaat, and then make sajdah sahu at the end.

**Q: What are the conditions for when a person is permitted to read salaah in a chair?**

**A:** If a person is unable to get up from sajdah then he is allowed to make salaah sitting on a chair. Likewise if he is unable to make the sajdah itself then he may offer salaah sitting on a chair. He will then make his ruku and sajdah by bending forward slightly. He will bend forward

lower for sajdah than he would for ruku. Similarly if a person cannot stand because of weakness or dizziness he may perform salaah on a chair.

**Q: A person had 2 sons and 2 daughters. One of the daughter died before his death. What are the inheritance shares?**

**A:** If at the time of his death he had no parents or grandparents then after settlement of debts and wasiyyat if any, the estate will be divided into five shares: each son will receive two shares and the daughter will receive one share. The daughter who passed away before the mayyit will not inherit.

**Q: What will the proportions be for each of the following in a deceased male's estate: a wife, 3 sons and 2 daughters?**

**A:** If the deceased did not leave behind any parents or grandparents then after settlement of debts and wasiyyat, if any, the wife will receive 12.5%, while the remainder of the estate will be divided into eight shares: from this each son will receive two shares and each daughter will receive one share.

**Q: Who is eligible for Zakat within family members? Grandparents, uncles and aunts, cousins, etc.?**

**A:** You may give zakat to your uncles, aunts, cousins, brothers and sisters. You cannot give zakat to your parents, grandparents, children, grandchildren. Likewise the husband cannot give zakaat to the wife nor can she give to the husband.

**Q: Is owning a pig haraam?**

**A:** Since eating a pig is haraam a Muslim is not allowed to own a pig. The pig is not recognised as a lawful commodity in Islam. ❀

# SHAAFI QUESTIONS AND ANSWERS

**Q: Is abortion permissible for a Shaafi woman if the doctors say the baby is deformed?**

A: This abortion will be permissible before the rooh or soul enters the fetus. After that abortion is haraam. (*Sharhul-Bahjah*)

**Q: If a man divorces a woman and she is now sitting in the iddah of talaq and then the man passes away, what will be her iddah? Please explain the hanafi and shafi'ee opinion.**

## **SHAAFI VIEW**

If during the iddat of talaq-e-raj'ee the husband dies, her iddat will convert to the iddat of wafaat, i.e. 4 months and 10 days. In that case the iddat of talaq will not be considered.

If it is the iddat of talaq-e-baa'in or three talaq, then the iddat does not change but remains either three tuhr (as per the Shaafi math-hab for a woman who experiences haidh) or three months (for a woman who does not get haidh). (*Asnal-Mataalib and Haashiyatul-Jumal*)

## **HANAFI VIEW**

The Hanafi view is exactly the same as the Shaafi view stated above except that the Hanafi Fu-

qaha mention a difference in talaq during the fatal illness and talaq given whilst still healthy. In the case of the former (when the husband divorced his wife while he was on his death bed) the iddat will change to four months and ten days, on condition that she experiences three haidh during that period. If by the time the four months and ten days have expired the woman had not yet experienced three full haidh, then she has to continue in iddat until she completes three menstruation cycles. As regards the latter (when the baa-in talaq was issued while husband was healthy), the woman will not inherit and her iddat will not change but will remain three haidh or three months. (*Al-Fataawal Hindiyya*)

**Q: If a child's aqeeqa was not made until he or she became baaligh, what should be done?**

A: Aqeeqa should not be delayed till the child becomes baaligh. It is sunnat to do it on the seventh day from the day of birth. However, if it was delayed until the child reached the age of puberty, then that boy or girl has the

choice of making his or her own aqeeqa. (*Raudhatut-Taalibeen*)

**Q: In wudhu, does a Shaafi make masah thrice, as is the case when washing the limbs?**

A: Yes, a Shaafi' will make masah of head and ears thrice, as well as khilaal of the fingers.

**Q: If a shop-keeper loses stock during the course of the year to the extent that he had less than the nisaab of zakaat, will zakaat still be faradh at the end of the Islamic year?**

A: Zakaat will still be faradh as long as the shopkeeper had stock throughout the Islamic year. However, if the stock had completely diminished at any stage during the year, then he has to start the Islamic year from the time that he got in new stock.

**Q: If two people enter into a business partnership, how should the profit be shared?**

A: It is necessary that the profit be shared in proportion to each one's investment. If one invested 60 percent of the capital, then he must get 60 percent of the profits, and so forth. ❁

## IMPORTANT ANNOUNCEMENT ON "HALAAL" FOOD OUTLETS

**A dilemma many Muslims face today is the permissibility of eating from non-Muslim owned restaurants. We wish to reiterate the ruling of Shariah in this regard.**

Basically it is not permissible to consume meat and poultry products purchased from a non-Muslim vendor or outlet. The word of a non-Muslim in matters of halaal and haraam is not acceptable. Meat and poultry are unique in the sense that only Shar'ee thabah or slaughtering can render these halaal. Once slaughtered, there is no way that one can ascertain the halaal status. Thus if a Muslim has to purchase a meat or poultry product from a kaafier supplier, the only way that Muslim can ascertain the permissibility and lawfulness of such meat is to either observe its slaughter himself, or obtain information from a reliable Muslim who can vouch that the animal was slaughtered in accordance with Shar'ee procedures and that the meat being sold belong to the same halaal carcass. If the non-Muslim seller tells the Muslim purchaser that the meat comes from a halaal animal, or that the animal was slaughtered according to Shariah, his word is not acceptable. According to the Shaafi'e math-hab, if a Muslim, regardless of how good or bad he is, states that he had slaughtered a carcass then only will it be halaal for Shaafi'ees to consume such meat. (*Bujarmi alal-Khateeb*)

# Laws on Udh-hiyyah (Qurbani)

## “According to the Shaafi Math-hab

### THE POSITION OF QURBANI

1. Qurbani is Sunnat Muakkada. This is a very strong Sunnat because Nabi Muhammad sallallahu alaihi wasallam always performed the sacrifice at the time of Eidul-Adh haa. Hence, those who are by the means should not neglect this practice of qurbani.

2. In relation to a family, qurbani is Sunnat Muakkada alal Kifaya, meaning that if one or two members of that household perform the sacrifice the others do not need to do so. Note that family here refers to one household, or a family living together in one home.

For other than a household, qurbani remains Sunnat Muakkada on the individual.

### WAJIB QURBANI

3. If one made a NAZHAR of qurbani, i.e. one took a VOW that if Allah grants cure from any illness, or if Allah fulfills a certain need, etc. then an animal will be sacrificed at the time of qurbani, such a qurbani becomes WAJIB. Not to sacrifice an animal in this case will constitute a major sin.

4. By merely buying an animal for qurbani, it does not become wajib. However, after purchasing an animal if one says: ‘This is my qurbani’, or ‘This animal is for qurbani’, then it is wajib to sacrifice that animal, failing to which one will be guilty of a major sin.

If one buys an animal and says nothing of this sort, the sacrifice does not become wajib.

5. There is no qaza of qurbani. If the days of qurbani passed by without one offering the sacrifice, it is not necessary to observe a qaza.

### THE QURBANI PERIOD

1. The qurbani period begins from the time of Eid salah on the **10 Zhul-Hijja (Eid day)** till sunset on the **13 Zhul-Hijja**, a period of **four days** in total.

2. On the day of Eid (i.e. the first day) one is only allowed to slaughter after **such amount of time passes in which the Eid salah and two short Khutbas may be recited**. Any Qurbani made before this duration of time will not be counted as a sacrifice.

3. Even if one did not perform the Eid salah, one can still sacrifice after the above mentioned period

of time has elapsed. Similarly, those people who are exempted from Eid salah (such as minors, the very old or ill) cannot make their qurbani before the time of Eid salah and Khutba has passed.

4. The above laws apply to all people intending to make qurbani, whether they live in cities or out on farms and rural areas. They all have to wait for this duration of time to pass and then offer their sacrifices.

### THE AGE OF THE QURBANI ANIMAL

A sheep should be at least more than a year, even if it be a day over one year. If the sheep is **only one year old**, qurbani of it is not allowed. A goat and cow should be more than two years, and a camel should be at least over the age of five. These animals must be over the ages mentioned, even if it be a day older.

### TYPES OF ANIMALS ALLOWED FOR QURBANI

The following animals are eligible for qurbani:

**Sheep, Goats, Oxen, Buffaloes, Camels.**

From the above one can slaughter either male or female. Besides these no other animals are allowed to be sacrificed for qurbani.

**A cow or and camel carries seven shares, in other words, seven people can share the qurbani of a cow or camel. Goats and sheep only suffice for one qurbani each.**

If the cow or goat is exactly two years old, or the camel is exactly five years old and not more, qurbani of these animals will not be permissible.

### DEFECTS IN THE QURBANI ANIMAL

The following defects in an animal will render it unfit for qurbani:

1. Lameness through which the animal cannot walk properly.
2. Blindness in one or both eyes.
3. Disease which makes the animal totally weak.
4. Extreme leanness and emaciation.
5. Scabies.
6. Part of the ear missing.
7. Being born without ears.

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# Laws on Udh-hiyyah (Qurbani)

## “According to the Shaafi Math-hab

(Continued from page 5)

The faults mentioned above will disqualify an animal from qurbani.

### It is permissible to slaughter the following animals for qurbani:

1. An animal without horns, or with only partial horns.
2. An animal born without a tail, or udder.
3. An animal in which lameness, disease (scabies, etc.), and weakness is not in the extreme.
4. An animal which has no teeth.
5. An animal which is castrated.

### THE NIYYAH IN QURBANI

1. The niyyah is wajib in qurbani, just as it is in any other ibadat, be it fardh, sunnat or nafl ibadat.
2. If the qurbani of one is being performed by another person, then the one who is carrying out the sacrifice should make the niyyah on behalf of the person for whom he is sacrificing.
3. If at the time of appointing another person to do the qurbani, one made a niyyah, then this niyyah is sufficient. The one carrying out the sacrifice need not make another niyyah, although it is still better for him to do so.

In a wajib qurbani it is necessary that the niyyah be made **right at the time of slaughter**. Any niyyah made prior to this will be invalid.

(The cases when qurbani becomes wajib were mentioned earlier under the heading **WAJIB QURBANI**)

### THE SUNNAT METHOD OF SACRIFICING THE QURBANI ANIMAL

1. First and foremost, before bringing the animal to the place of slaughter ensure that the knife has already been sharpened. It is not permissible to use a blunt knife for slaughtering, nor is it jaiz to sharpen the knife in front of the animal.

It is reported from Abdullah bin Umar (radhiyallahu anhu) that Rasoolullah sallallahu alaihi wasallam issued an order that knives used for slaughtering should be sharpened and kept out of sight of the animal, and he also said:

**‘When anyone of you slaughters, let him be quick and clean.’** (Targeeb of Munzhiri)

It is narrated from Abdullah bin Abbas (radhiyallahu

anhu) that once The Messenger of Allah sallallahu alaihi wasallam passed by a man who was preparing to slaughter an animal. With one foot on the animal's side he was busy sharpening his knife. The poor animal looked terrified. Upon seeing this The Rasool of Allah said to him:

**‘Do you intend to multiply (the pangs of) death for this animal? Why did you not sharpen your knife before laying it down for slaughter?’** (Targeeb)

2. The animal should not be dragged forcibly to the place of slaughter. Effort should be made to coax it to the slaughter area.

Ibni Seereen reports that once Ameerul-Mumineen Umar (radhiyallahu anhu) saw a man dragging an animal by its feet towards the point of slaughter. He shouted to the man:

**‘Woe to you! Lead it to its death in a decent and kind manner.’** (Targeeb)

3. Having reached the place of slaughter, lay the animal down on its left side with the face towards qibla. The slaughterer can place his foot on the flank of the animal to keep it still.

### THE METHOD OF THABAH OR SLAUGHTERING

There are five things which are mustahabb at the time of slaughter:

1. To take the Name of Allah by saying **Bismillah**, but it is better to say the full tasmiyah, i.e. **Bismillahir Rahmanir Raheem**.
2. Reciting Durood upon The Holy Prophet after the tasmiyah.
3. Facing qiblah (i.e. the slaughterer and the animal will face qiblah).
4. To say **Allahu Akbar** thrice before or after the tasmiyah.
5. To make a dua for acceptance after slaughtering. (This dua has been mentioned on the previous page.)
6. If the tasmiyah or Name of Allah is not taken, the animal will still be halaal and qurbani is valid, but one should not leave out the Name of Allah without a valid reason. To do so is sinful.

Furthermore, the slaughterer should not say The Name of Allah and the name of Rasoolullah together. For this reason durood is recited only **after** tasmiyah.

**Note:** If the Name of Allah is omitted because one regards this as trivial or insignificant then the animal

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# Laws on Udh-hiyyah (Qurbani)

## “According to the Shaafi Math-hab

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is haraam according to the Shafi' mazh-hab.

### TAKBEER OF TASHREEQ

1. This takbeer is sunnat for all muslims during the occasion of Eid.
2. The takbeer has to be recited from **after Fajar salah on the day of Arafah (9th Zhul-Hijja) till after Asar salah on the 13th Zhul-Hijja**. These are five days known as the days of Tashreeq.
3. This takbeer should be recited by males and females, travellers or non-travellers, after every salah, be it fardh, sunnat, nafl or Janaaza salah. It is also read after qaza salah.
4. The words of the takbeer are as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ

لِلَّهِ الْحَمْدُ

Allah is The Greatest. Allah is The Greatest. There is no God but Allah, and Allah is The Greatest. Allah is The Greatest, and all praises are due unto Allah.

The following words can also be added to the above takbeer:

اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ

بُكْرَةً وَأَصِيلًا

Allah is The Most Great. All praise to Allah in abundance, and Glory be to Him in the morning and evening.

5. It is also sunnat to recite this takbeer loudly as a zhikr from sunset on Eid day, till the Eid salah begins. And it should be recited at home, in the market place or wherever one happens to be.

### DISTRIBUTION OF QURBANI MEAT

1. It is mustahabb to divide the meat into three parts; one third for the poor, one third for friends and relatives, and a third for one's own use.

2. It is wajib to give at least SOME part of the meat to the poor, even if it be less than a third. So even if one has decided to keep all the meat, this is in order as long as some meat goes into sadaqa.
3. When seven people had shared a cow or camel, the meat should be divided equally between all seven partners.
4. The skin could be given away, or it could be retained for personal use.
5. It is not permissible to sell the skin or any part of the animal that was sacrificed in qurbani.
6. No part of the animal could be given to workers as payment for their assistance during the period of sacrifice. Wages for work should be given separately.
7. It is not permissible to eat the meat of a **nazhar** or **wajib** qurbani. All meat, skin, etc. of these two types of qurbani MUST be given away in sadaqa.

### VIRTUES OF THE FIRST TEN DAYS OF ZHUL-HIJJA

Rasoolullah (Sallallahu alaihi wasallam) said:

*'There are no days more dearer to Allah, in which to perform His Ibadat, than the first ten days of Zhul-Hijja. The fast of one of those days is equiv-alent to one year's fasting; and the ibadat of one night during this period is equal to the ibadat of Laylatul-Qadr.'* (Tirmizhi)

Regarding the day of Arafah(9th Zhul-Hijja) the Messenger of Allah is reported to have said:

*'Whoever fasts on the day of Arafah will be granted forgiveness for sins of the past year and the coming year.'* (Targeeb 112/2)

*'Fasting on the day of Arafah is equal in reward to one thousand fasts.'* (Targeeb 112/2) ❁

**EIDGAAH TIMES**  
**TALK 6:00 am**  
**SALAAH 6:30 am**

**EIDUL ADHA WILL BE ON**  
**FRIDAY 27 NOVEMBER 2009**

## WOMEN AS SEX OBJECTS

### Western Research on Nude Photographs

**A new study presented at the recent American Association for the Advancement of Science meeting in Chicago shows that when men see photos of scantily clad women their brain registers the women as objects to be acted on. Christie Nicholson reports**

*[Below is the original script. But a few changes may have been made during the recording of this audio podcast.]*

Do men objectify women? Well some say there may be a tendency, since there's a booming business in pornography. But to answer the how, when and why men objectify women requires some science.

Princeton psychologist Susan Fiske presented findings from a

new study this past Sunday, at the American Association for the Advancement of Science annual meeting in Chicago, where she and her colleagues compared, "...heterosexual men's perceptions of scantily clad women, scantily clad men, and fully clothed men and women."

And what they found is the 21 male subjects had the best memory for photos of sexy bikini-clad women. No surprise. Then they had the men look at the photos while their brains were scanned and what she found was that, "...this memory correlated with activation in part of the brain that is a pre-motor, having intentions to

act on something, so it was as if they immediately thought about how they might act on these bodies."

Fiske explained that the areas, the premotor cortex and posterior middle temporal gyrus, typically light up when one anticipates using tools, like a screwdriver. "I'm not saying that they literally think these photographs of women are photographs of tools per se, or photographs of non-humans, but what the brain imaging data allow us to do is to look at it as scientific metaphor. That is, they are reacting to these photographs as people react to objects."

Fiske also tested the men for levels of sexism and found a surprising effect those who scored high on this test, "...the hostile sexists were likely to deactivate the part of the brain that thinks about other peo-

*(Continued on page 11)*

## THE DUAS OF QURBANI

Once the animal is down the slaughterer will recite the following duas:

اِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمُوتِ وَالْاَرْضَ حَنِيفًا وَمَا اَنَا مِنَ الْمُشْرِكِينَ

*I have firmly turned myself towards Him Who Has Created the heavens and the earth, and I am not among the Mushrikeen.*

اِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِينَ

*Verily my Salah, my sacrifice, my life and death are for Allah, Lord of the worlds. He has no partner; and with this have I been commanded, and I am among the Muslimeen.*

اَللّٰهُمَّ مِنْكَ وَلَكَ

*O Allah! (This animal is) from You and(it is being sacrificed) for You, so accept it.*

After reciting above duas softly, say the following words:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

**In The Name of Allah. Allah is The Greatest. ❀**



# *The Need for* **CO-ORDINATION**

The Messenger of Allah advised: *"The Believers are like a structure; part of it supports the other."* This statement of Our Illustrious and Beloved Master (sallallahu alayhi wasallam) is underwritten by the Command of Allah to support each other in projects of good and piety (Surah 5, verse 2), and underscores the need for co-ordination in our Deeni activities. This is especially important in places where Muslims do not have a supreme leader or general Ameer who can direct and administer a large body of people. Through the Grace of Allah, our Muslims are involved in numerous activities of a Deeni nature both locally and abroad. These projects include feeding schemes, operating of makateeb, providing water to the needy in various forms, distribution of food parcels, qurbani operations, lecture and qiraat programs, and numerous other services. If projects that are conducted by various organisations are properly and cohesively co-ordinated, the benefits will be

greater and far-reaching.

Co-ordination in this sense does not mean that all should work together or under one umbrella, not even that they consult one other. Instead the idea is to establish an informal network that can identify all Deeni projects taking place in various parts of the country or abroad. Each organisation should be aware of the area in which the other operates, the nature of its work, and the extent of ground covered by that group. Such a program of harmonious interaction will instil greater effectiveness and wide-ranging success in efforts, and will create a stronger outreach of da'wah. And it will also avoid duplication of work that results in waste of manpower and resources.

Christian Missionary work in African countries is well known and documented. But equally famous is the work of several reputable Muslim organisations fully functional in the field of da'wah, madresa teaching, relief aid, and

so forth. Yet, the efforts of all these bodies are seemingly incapable of stemming the tide of kufr that these missionaries have sent forth among the unwary African masses. One reason that can safely be attributed to this partial failure is lack of co-ordination among the active groupings in these areas. It is the view of this writer that should there be a thread of cohesion linking the efforts of all role-players such as the tableegh jamaat, the maktab administrators, relief and welfare workers, etc., the impact on the region from such a cohesive onslaught will be substantially greater and far more significant. It should also be understood that important ingredients for such co-ordination are: humility, sincerity, acceptance and acknowledgement of the work of others, mutual support for a common cause. Without these, co-ordination of any substance will be difficult if nigh impossible to achieve.

*"And the Believers are friends to each other; they command good, prohibit evil, establish regular salaah, pay regular Zakaah, and they obey Allah and His Messenger;"* (Surah Taubah) ❁

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# QURBANI:

*A natural tradition of Islam*

(Continued from page 1)

fore, in total conflict with Islam to slaughter an animal for a human being, regardless of how great and spiritually high that human being may be. It is haraam and an act of shirk to sacrifice an animal for a Shaikh, Peer, Buzrig, etc. It is even worse to slaughter an animal for the purpose of exorcising or expelling evil spirits, as some exorcists instruct their unwary 'clients'. Islam condemns sacrificing for ancestors or spirits; this too, is an act of shirk. A sacrifice is done only for the Pleasure and Reward of Allah.

Since animals are also slaughtered just for their meat and not as a ritual or devotional act, Islam made it incumbent upon the slaughterer to have a niyyat or intention when rendering the sacrifice. In other words, in our Shariah the one who does the slaughtering must have intention of ritual slaughter as defined by Islam, otherwise the sacrifice will not fulfill its purpose even though the meat will be halaal. Likewise, when sacrificing animals for the purpose of Allah's Pleasure, there are several different types of sacrifices such as qur-

bani, aqeeqa, walimah, hadi of Hajj, dum of Hajj, kaffara, etc. Animals are slaughtered for all these purposes with an intention of reward. Here too, in order to identify the different types of sacrifice an intention is necessary. One shall have to define in the intention whether the animal being slaughtered is qurbani or aqeeqa or hadi of Hajj, etc. Hence, when qurbani is rendered the slaughterer has to stipulate in his intention on whose behalf the animal is being slaughtered.

## METHOD OF THABAH: SHAR'EE SLAUGHTER

For the validity of qurbani and the *hillat* or lawfulness of its meat it is also important to ensure that the slaughtering is effected correctly according to the Shar'ee requirements. We mention some important laws pertaining to slaughter.

It is **sunnat muakkada** to face qibla while slaughtering. Hence, as far as possible, this practice of facing qibla should not be left out except for a valid reason. However, if this is not done the animal will still be halaal, since this is not a condition for the validity of thabah.

2. If the slaughterer does not take The Name of Allah (i.e. he does not say **Bismillah**) intentionally, the animal is haraam. If he forgets to recite **Bismillah** when

slaughtering, the animal is not haraam, but lawful for consumption.

3. Only saying **bismillah** is sufficient to render the animal halaal, even if **Allahu Akbar** was not said. If one says the whole tasmiyah, i.e. **Bismillahir-Rahmanir-Raheem**, this is also enough to ensure the animal is halaal after slaughter.

4. If only two vessels in the throat were cut, the animal will be haraam. Severing the four vessels in the throat, viz. the gullet, the windpipe and the two jugular veins is the proper way of slaughter. However, if at least THREE are cut, the animal will be rendered halaal.

5. If by mistake the whole head of the animal was cut off at the time of thabah, the animal will still be halaal. However, to do this intentionally is makrooh tahreemi (forbidden).

6. If a woman in haiz (menstruation) or nifaas, or one in the state of janabat carries out the thabah, the animal will be halaal as long as the conditions mentioned overleaf are found.

7. It is makrooh tahreemi to slaughter from the nape (back of the neck), or to use a blunt knife, or to skin the animal while there is still life in it. In short, all forms of unnecessary suffering caused to the animal is forbidden. ❀

## WOMEN AS SEX OBJECTS

### Western Research on Nude Photographs

(Continued from page 8)

ple's intentions. The lack of activation of this social cognition area is really odd, because it hardly ever happens. It's a very reliable effect, that the medial prefrontal cortex comes online when people think about other people, see pictures of them, imagine other people."

"Normally when you examine social cognition, people's aim is to figure out what the other person is

thinking and intending. And we see in these data really no evidence of that. So the deactivation of medial prefrontal cortex to these pictures is really kind of shocking."

To be sure this is a preliminary study, and Fiske intends to follow up with a larger sample, but nonetheless she concludes, "...these findings are all consistent with the idea that they are responding to these photographs as if they are

responding to objects and not to people with independent agency." Fiske suggested that if there are sexualized pictures of women in the workplace, there may be a spill-over effect, perhaps influencing the way people perceive female colleagues.

—Christie Nicholson—

*And say to the Believer men that they should lower their gaze and guard their private parts; this is more purifying for them (spiritually) Surely Allah knows whatever they do (even the surreptitious glances at women and thoughts of acting on those women) — Surah Noor ❀*

# Our Maktab System in Focus

## The need to revitalize this important forum of Islamic Education

(Continued from page 1)

(radhiyallahu anhum) mention that saving your families from Hell-fire means imparting to them knowledge of Islam and *aadaab* or Islamic Discipline. As stated earlier, the parent of today lacks both time and technique to impart Islamic education and discipline to their young ones. The only alternative then is to place them under the care of qualified and experienced Islamic tutors. If we fail to do even this much, accountability by Allah, and may be worse, is inevitable.

### THE PROBLEMS

**There is definitely a sore lack of interest in madresa learning.** Learners are not attending regularly, and the majority of those that do, are so poorly disciplined that they are unable to concentrate and achieve good results. Teachers spend a fair deal of time trying to instil discipline. It is proven even in secular institutes that ill-disciplined learners are poor achievers. Bad discipline is an extremely disturbing trend that is gradually taking root among our children. And what's so startling is that the deterioration in behaviour only started about a year back. Learners have become rowdy in class; they back-chat the Ustad; they are disruptive to other learners; learners of one class will deliberately cause disturbance even while classes are in progress in another class; they will bring edible into class, eat them and dispose of the papers right inside the classroom; playing with cell-phones inside and outside class despite a strict ban on the bringing of mobile phones into madresa. These

are but some of the main disciplinary challenges facing the maktab teachers today. And let it be added, this sordid situation is prevalent in almost all the maktab operating in South Africa. Sure there are exceptions among learners, for we do have those who are well behaved and excellently disciplined. Our focus, though, is on the majority of children.

### THE SOLUTION

Parents' cooperation is vital. Without this we cannot achieve much. Parents need to make sacrifices for the sake of their children's Deen. We have made, and are still making major sacrifices for our children's worldly education. We are selflessly expending our efforts physically, morally, and financially to ensure our children are achieving the best in secular learning. It is our Islamic duty to match such sacrifices from a Deeni perspective as well. We need to give equal or even more physical, moral, and financial support to the Islamic learning of our children. I hasten to add, that the latter is nowhere near the costs of secular education. Be that as it may, parents, especially those that work shall have to sacrifice at least 30 minutes a day to do the following:

- Monitor your child's madresa attendance for the day;
- Monitor his or her lessons for the day;
- Ensure that your child does madresa homework if any. (Madresa hardly gives homework because of the large volume of school homework learners have to contend with)

- Ensure the child learns new work for the following day;
- Most importantly, monitor the child's behaviour in madresa. This can only be done by keeping regular contact with the teacher, either telephonically or via any other means. Fathers can make it a point of meeting the teacher once a week or monthly.
- Never just accept a complaint from the child without verifying it with the madresa authorities.
- Never speak ill of the ustad or tutor in the presence of the child.

*May Almighty Allah grant us all the ability to work together to provide a greater system of ta'leem for the up-coming torch-bearers of Islam — aameen. ❀*

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